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# BOWER VINDICATED

FROM THE  
False Insinuations and Accusations  
OF THE  
PAPISTS.

With a short Account of his Character.

In Answer to the PAMPHLET, intitled, *Six Letters from A — d B — r to Father Sheldon, Provincial of the Jesuits in England, &c.*

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By a COUNTRY NEIGHBOUR.

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The Wicked plotteth against the Just, and gnasheth upon him with his Teeth.    PSAL. xxxvii. 12.

As Coals are to burning Coals, and Wood to Fire; so is a contentious Man to kindle Strife.

The Words of a Tale-Bearer are as Wounds, and they go into the innermost Part of the Belly.

Burning Lips, and a wicked Heart, are like a Pot-herd covered with Silver Dross.

He that hateth dissembleth with his Lips, and layeth up Deceit within him. PRO. xxvi. 21. &c.

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САДОВНИЧАЕМ

ЛНТ. МОЯ





BOWER VINDICATED  
FROM THE  
FALSE ACCUSATIONS  
OF THE  
PAPISTS.

MY Acquaintance with Mr. Bower was but of a few Years Date before the Commencement of this outrageous War against him: A War palpably undertaken, invidiously to defame his Character, by insinuating to the World, that he is a Person of loose Life, evil Morals, wicked Principles, and

B entirely.

ctirely abandoned to Vice. And all this Defamation, I presume, is with Intent to discredit his Works already published, and what he is now about to publish. I propose, therefore, to make some concise Remarks on that disingenuous Pamphlet intitled, *Six Letters from A——d B——r to Father Sheldon, Provincial of the Jesuits in England, &c.*

Prior to these Observations, Humanity obliges me, as his Neighbour, to justify Mr. Bower's Character, as far as it truly deserves ; and I will be bold to say, without flattering my Neighbours, (among whom

whom I reckon an honourable and worthy Divine) that they would all shun his Company and Acquaintance, could they be prevailed upon to believe the said Pamphlet to be true in any Part, except one; and that is, the indiscreet Action of *Bower* in letting Money to Father *Sherburn*, or *Sheldon*, or *Hill*, which he is so strongly taxed with; and which I shall relate in its proper Place, as he told it me some Months ago, and to many People a little after the Time he lent it: Many of my Friends have known Mr. *Bower* some twenty, some near thirty Years; and they have now

the same good Opinion of him as I have: That he always behaved himself as a Man, in Sentiments of Religion and Conscience, quite contrary to the *Romish* Persuasion. He is very constant at his Parish Church, esteemed a good Husband to his Wife, a good Neighbour, an Enemy to no Man, and is well respected by all his Neighbourhood. His Behaviour, as well as his Conversation, speaks him to be a true *Church of England-Man*, and one to be depended upon for the Truth of his Relations, as well touching his former Life and Conversation, as any other Matter; and I always

found

found him in one Story, never varying in any of his Accounts.

I now proceed to my Remarks on the Pamphlet beforementioned.

—By the Enquiry I some Years ago made concerning Mr. *Bower*, I have good Reason to believe he was (as mentioned in the first Page of the said Pamphlet) ‘ heretofore public Professor of Rhetorick, History, and Philosophy in the Universities of *Rome*, *Fermo*, and *Macerata*, and in the latter Place, Counsellor of the *Inquisition*:’ And in Answer to the Remarks in that Page, Mr. *Bower*’s Affidavit convinces me, that he was a

Man

Man of better Principles when he began the History of the Popes here, about the Year 1745, than he was when in *Italy*, and began the History of the Popes at *Rome*; which was long before his Publication of his History here; when with great Reason he reformed from the Errors, &c. of the Popish Church.

In Answer to the second Page of the said Pamphlet, I can have no reason to Doubt of his being a true Convert from Popery, since his Life, Conversation and Affidavit, to me are full Evidences of it: As

As to the Remarks in the last mentioned Page, 'the Author allows him to have taught the *Schools of Humanity*, and, he believes, of *Morals* and *Philosophy* at *Macerata*.' Upon the Author's allowing so much, and from my own Enquiry, (as I found *Montecuccoli* was then *Inquisitor*) I am confirmed in my Opinion that he was Counsellor of the *Inquisition* at *Macerata*. I differ from this calumniating Author, that all Mr. *Bower's* Acquaintance are to be so easily imposed upon by Mr. *Bower* as he would insinuate, or that they are so easily to be drawn to alter their Opinion of Mr. *Bower*

by

by the Arts of this Author, or those of all the *Jesuits* and Priests put together; especially as I have heard of Dispensations being granted to countenance or perform any enormous Crime for the Service of what they call **HOLY CHURCH.**

And if Mr. *Bower*, at the Time of his Publishing by Subscription the Lives of the Popes, about 1747, (which work they now so earnestly want to depreciate) was a *Jesuit-Priest*, or *Papist*, why did not the Author of the said Pamphlet (then) expose the Character of Mr. *Bower*? It was then a much more proper Time to have done it than now, unless

unless the Publication of those six Nonsensical Forgeries is now made to the World thro' a Panic, that as the Lives of the Popes advance nearer to the present Times their Church may be more affected thereby; therefore it is not to be wondered at, that all the Romish Art and Cunning should be now used to cast an Odium on Mr. *Bower*'s Character, in order to render his Works unworthy of Regard or Credit.

Again; Is it consistent with Reason, that if Mr. *Bower* be a Jesuit-Priest, or *Roman Catholic*, he would write a History to the Prejudice of that Body?

Do si (vnoqmo) **e** **A**

As great Stress is laid on Mr. Bower's not publishing a Narrative of his Escape from *Macerata*, I hope the Cause of it's being deferred is owing to its being proper an Introduction to another History. As to Mr. Barron's Account of Mr. Bower's Escape, I agree with Mr. Bower's Advertisement, 2d Nov. 1750; in which he says, ' that Account is almost in every Particular absolutely false.' In writing any Story upon Hearsay, as Mr. Hill did this (Hill from whom Mr. Barron owns to have had his Account, having never been in Mr. Bower's Company) it of-

ten happens, as it does in this Case, almost in every Particular to be false, though in Substance some Facts may be true : I am convinced of this, having read the one, and having had the other related to me more than once. If Mr. Barron's Account had been authentic, and as such published by Mr. Bower, the Jesuits would soon have convinced the World of the Absurdities in it.

I observe on the sixth Page of the before-mentioned Pamphlet, that I have heard Mr. Bower say, his Time since Publication of the Third Volume of the Lives of the

Popes, until five Months last past, had been almost wholly taken up with the Fourth Volume of that Work, that his Subscribers might not be uneasy at its not being published; which Work has been delayed since *February* last, by the Behaviour of Sir *H—y B—d*, and others, he having been engaged in the Vindication of his Character from the Calumny and false Insinuations of Priests, &c.

My Question recurs, if Mr. *Bower* was either a Jesuit-Priest or *Roman Catholick* (as they would make the World believe) would they have detected him? Or would they have wrote against him?

As

As to the *Douay Pamphlet*,  
 which he mentions *P. 10.* and *11.*  
 I suppose that to have been written  
 against Mr. *Bower* on the Occasion  
 of his publishing his first Volume  
 of the *Lives of the Popes*.

His visiting and receiving Visits  
 from *Jesuits* long after he came  
 to *England* may be looked on, by  
 all unprejudiced Judges, as an Act  
 of Civility, and, perhaps, of Pru-  
 dence, in regard to his Safety;  
 therefore *Bower* might be at *Gor-  
 don's* in *Little-Wild-Street*, 1727,  
 and many Times after very inno-  
 cently, and is to be pitied for it

rather

rather than blamed ; since he was deceived by their specious Shew and Profession of Friendship for him, and did not imagine they were so dishonest as under that fair Mask, to be meditating foul Vengeance, But such were their Dealings, and for thirty Years past they have stuck at nothing, regarding neither Truth nor good Manners in their fly and secret Undermining, or their open Attack and Abuse of his Character, which may be seen through the whole Pamphlet.

Although Mr. Bower left *Italy* on Account of the Inquisition, and renounced a Religion which in many

many Places sanctified their Cruelties, yet after his Arrival here he might be some Years, as a considerate and conscientious Man, examining and weighing many other important Points of Difference between the two Religions, before he was thoroughly reconciled to the Church of *England*.

In Reference to the six Letters, whoever reads Mr. Bower's second Affidavit taken the 30th of June 1756, before John Fielding, Esq; may be fully convinced of the Falsity of those Letters, and will find their Contents to consist of nothing but mere impertinent Matters about

a Woman and a Child, and great Distress, and Money, and a Jumble of unconnected Stuff, thrown together as a Magazine of Scandal.

I have observed several Times to Mr. Bower in Conversation, that I thought him somewhat to blame in lending Money on his Life at 7 per Cent. to Mr. Hill, who was well known to be a Father of the Jesuits here, and therefore it was an indiscrete Action. But as often out of Evil comes Good, I shall relate this Affair as he told me and others some time ago, which was long before Sir H——y B——d, &c. made their Attack

Attack to blast his Reputation. It was as follows: About the Year 1741, Mr. *Bower* had a Sum Money by him, which he went to lend to the Trustees for building *Aldgate* Church, but was too late: In returning from thence, by Accident meeting with Father *Hill*, to whom he told his Disappointment, *Hill* immediately offered to take Mr. *Bower*'s Money on the same Terms as he was disappointed of with the Trustees; which Mr. *Bower*, through Haste, inadvertently accepted. When Mr. *Bower* began his History of the Popes, he thought it prudent to desire back his Money; which Re-

quest Mr. *Hill* complied with as soon as he conveniently could, a Deduction being made of Three *per Cent.* only out of the Principal and Interest. — I refer to Mr. *Bower* for every Particular of this Transaction, and advise him, as a Friend, to let the World know the Whole in his Justification.

It were to be wished, as this Author recommends, P. 65, that Mr. *P—z*'s Books and Papers, who succeeded Mr. *Hill*, were to be examined, (but I would have it done by the Legislature) not only on this Account but others; —

likewise the Books of their great  
Banker and Cashier.

Allowing this Transaction with  
Father *Hill* to have been an In-  
discretion, I am sorry to say it,  
the like has been practised, for a  
Number of Years past, by a Mul-  
titude of Protestant as well as *Ro-  
mish* Families within these King-  
doms, to the great Loss and Dan-  
ger of this Nation and Govern-  
ment: For thereby the Jesuits have  
gained immense Sums from us,  
funk in Annuities at 7 per Cent.  
on Lives. It must be acknowledg-  
ed they pay their Annuitants very  
regularly, and are very delicate in

keeping up their Credit ; and their  
 returning Mr. *Bower* his Money,  
 on such easy Terms, is an Instance  
 of it. But it is to be sincerely wish-  
 ed, by all true Patriots, that this  
 Alarm of a Popish Plot may be  
 taken Notice of by the Legislature,  
 and that some severe Penalty may  
 be inflicted on any of his Majesty's  
 Subjects lending Foreigners Money on  
 Life Annuities. Surely it must be  
 shocking to us to read of their ' *Pro-  
 vincial of Jesuits in England!*'  
 ' Their *Father Sheldons, Gordons,*  
 ' and *J—— P——z*, a *Jesuit*,  
 ' who succeeded *Father Hill*, who  
 ' died about three Years ago as  
 ' Agent, or Procurator of the Order  
     ' in

in *England* ! See P. 65. If these  
Things are suffered in this Nation,  
or by this Government. — But surely  
our Watchmen are not asleep !

It is worth observing in the Re-  
marks of the Pamphlet, P. 28 and  
29 ; that the Author says, ‘ To do  
B——r Justice on this Point,  
I must own that I have heard,  
that to some of his Friends he  
hath said that he abjured the  
Errors of Popery upon his Arrival  
in *England*, to Dr. *Aspinwall*. ’

He then tells us ‘ That Dr. *Aspin-  
wall*, Prebendary of *Westminster*,  
and Sub-Dean of the King’s Cha-  
pel, (thus honoured, as a sincere

Convert to the Church of Eng-  
land, died, on the 3d of August  
1732, a faithful Son of the Church  
of Rome. If this be a Matter  
of Fact, although scarcely credible,  
Mr. *Bowen* and the Reverend Mr.  
*Barton* deserve Commendation for  
attending him and endeavouring to  
convince him of his Errors. Here,  
*Bowen*, clear yourself. This scu-  
tilous Attack on the deceased Dr.  
*Aspinwall*, charging him so openly  
with favouring the Romish Religion  
in these Kingdoms, merits likewise  
some Notice of the Legislature.  
The Author of this Scandal might  
be fairly asked, if an Infringement  
of this Kind had been made by any

of us Heretics in Rome or Macerata, whether being sent to the *Inquisition* had not been the Consequence, and extreme Torture ensued? This genteel Author, P. 39, taxes M. *Bower* with ' boasting to his Companions of his being met coming out of a House of civil Reception in *Covent-Garden* by an Acquaintance, who asked him, "Mr. B——r, is this your Roman History?" In Answer to this Story, I may safely own it to be true, but not in the scandalous Light in which it is set forth! For, as I have heard it from Mr. *Bower* him-

himself, he went to that House upon a laudable Occasion; to fetch a young Gentleman from thence as from a House of Ill-Fame; and all the Relations of that young Gentleman are at this Time in great Friendship with Mr. *Bower*. But I hope this Author will not deny, that *Romish Priests* often visit the famous Regions of *Covent-Garden*. Another Accusation of enormous Incontinency brought against Mr. *Bower*, by this Author you may read P. 84, where he says that 'Mrs. *Hays* at last complained to 'Mr. *Gay* of *B—'s* taking indecent 'Liberties, by putting his Hand 'into her Neck.' I ask the Author

thor, whether this Fault is of so  
criminal a Nature as to deserve  
Stoning, in the pure and chaste  
Judgments of himself and the *Ro-*  
*man* Priests ; and if he is qualified  
to throw the first Stone ? Therefore  
I recommend him not to judge,  
lest he be judged.

**F I N I S.**

